

THIS IS THE YOURNET BIBLE VERSION - THE ENGLISH TRANSLATION OF THE NEW
DUTCH BIBLE
DUIZEN
CHAPTER 1-11

1.

Achillians

1. And Adam ran to the river of hunger, the river of Amalek, and deeper in the land was the land of Achillians. And the Achillians were fierce Amazons, cruel and harsh, and they demanded total surrender.

2. And Adam ran to Eve to escape from the Achillians, but he got into a struggle with Eve. And Adam said: 'O goddess - he called her goddess -, the Achillians are coming.

3. They are following close behind us.' But Eve did not listen. And they were in a great disagreement. And at the river they were surrounded by the Achillians. And Adam cried:

4. 'What do you come to do? Will you draw us further into the land?' And Eve rebuked the Achillians, saying that their time had not yet come, and they went away. And Eve and Adam became a great nation. And they lived by the river of hunger. And one day the Achillians came back and demanded toll. And because the people of Adam could not pay this, they went into exile. And in the land of the Achillians they had to do hard labor. And Eve said to Adam:

5. 'Behold, you should have eaten of the fruit that I offered you.' And there was a woman named Kedin, and she tried to seduce Adam. But because Adam did not yield to her, he was falsely accused of having harrassed her, and so Adam was thrown into prison. And Adam had to feed the pigs in his captivity. And the Achillians took away his identity,

6. and determined who he was and what he was. And Eve came to him in his captivity and mocked him, saying that he should have taken of the fruit that she had offered him. And Adam said nothing. And Adam spoke no more because everyone tried to tempt him and everyone lied about him. And he said within himself that hunger was sufficient for him. And Kedin also visited him to mock him, and again she lied about him, and Adam said nothing, persevering in hunger.

7. One night Adam dreamed of a paradise. He saw the Achillians across the river, and they called out to him, and threatened him, but he drifted further and further away from them. And the Achillians went into the water and shot their arrows and threw their spears. And a voice asked:

8. 'Who are you in the hunger paradise?' And Adam did not know the answer to that question. And then the Achillians swam to him and pulled him up on the shore. And they began to ask him tricky questions and to burden him mentally. And Adam was relieved when he saw Eve, but she said to the Achillians: 'Take him away, 9. for he has not yielded to temptation.' But at that moment the river flooded and seized him. And he saw from afar how they gave birth to children. And the river goddess did not allow him to go back, and pulled him to the other side of the river. And here hunger was his name and he lived in great loneliness. When he awoke, the Amalekites had come to invade, and he was carried away by them. 10. The Achillians also went into captivity, but their tribe became greater and greater in captivity. And Adam escaped, and went over the river of famine, and there he lived in great solitude.

2.

Amalekites

1. Now the people of Israel were in the wilderness in great famine, while they were surrounded by the Amalekites.
2. Then they were drawn into the sea. The beginning of the Amalekite captivity.
3. Their heads were struck with rods of steel, their jaws were broken, and so they floated lifeless in the waters.
4. Women and girls were killed, and men and boys were examined and a small percentage were kept alive.
5. Out of a hundred men only two were kept alive.
6. So a small remnant went into captivity.
7. So Israel came into the house of bondage of Amalek.
8. And behold, the people of Amalek were an Amazon people.
9. And they were hard and demanding.
10. When relief was asked, the burdens were doubled.
11. And behold, Amalek became a great nation, and they bred themselves with Israel.
12. Therefore take heed to your words, for Amalek has enemies on every side.
13. These words were impressed on the hearts and minds of the Israelites.
14. It was when their queen cried out, "Amalek is upon you!"
15. "Would you not eat quickly, knowing that Amalek brings up her servants in famine?"
16. These words were impressed on the hearts and minds of the Israelites.
17. Eat quickly while you can, for the famine of Amalek will soon overtake you and drive you into the sea.
18. And the men were by the sea of Amalek and by the rivers of Amalek, and they wept, remembering Zion also, and their wives and their children taken from them.

19. How can you escape, O Israel?

20. You shall not go far, for the chariots of Amalek are swifter than yours, and their chariots are of iron. 21. And rods of steel shall smite you on the head, and shall break your jaws. 22. Thus were these words written in the hearts and minds of the children of Israel. 23. And they were bound around their wrists and ankles. 24. What captivity have you come into? the Amalekites mocked Israel. 25. O Israel, these words shall be written in the minds of your children throughout your generations. 26. Is there any hope, O Israel? Have you seen your mothers and your fathers floating dead in the sea? Were you not orphaned? And Israel was surrounded by mocking hyenas; they are the tribes of Amalek. 27. Should you not run faster, O Israel? Your pursuer has overtaken you. Should you not eat more quickly? For hunger awaits you. Should you not slumber a little longer, for your sleep will soon be taken away from you. So these words were impressed on the hearts and minds of the Israelites, and bound around their arms and legs. And the tradition of circumcision was continued. For were they not circumcised for Amalek? How can you escape, O Israel? 28. And the Israelites set up their lamentations, for they also were subject to the tradition of Hosea. And they wanted to be prophets, but their jaws were broken, and they were in captivity. And they were driven away, because the Amalekites were nomads. And a man named Miktos became a preacher in private to the Israelites, and gave them words of encouragement, but when he was discovered, his jaw was broken. And he was thrown into prison. Here he was working on a book about the Amalekite captivity, but he was not allowed to write down a lot of things. And the verses had to honor the goddesses of Amalek. And so he could not write an accurate history. And much of what he wrote was distorted by the Amalekites, and brought to the people of Israel. And they believed the lies about Miktos. 29. And under the influence of the writings of Miktos, the Israelites bowed to the goddesses of Amalek. And Miktos had to write many more books of lies in order to lead the people of Israel. And a boy named Taram was under the care of an Amalekite princess, and he began to write commentaries on the writings of Miktos, and he dreamed of a primeval time, of a sea people called Amalek, and of the goddess Amalek, and how the Israelites departed from her. And he began to preach in the lines and ways of Miktos. And he composed great writings, about which even the Amalekites were astonished. And behold, he restored the worship of the goddess Amalek. And Miktos himself also repented. And Amalek and Israel became more and more one. But a new queen came into the land, and she forbade the works of Miktos and Taram. And so a great civil war arose in Amalek: brother against brother, sister against sister. And the new queen appointed a new army, and began her inquisition. She wanted to completely reform the religion of Amalek.

30. And Israel entered into a difficult time, in which the burdens were even more heavy. And there were no more words for Taram. They had struck him on the head with steel rods, and had broken his jaw, and he was thrown into prison. And the new queen of Amalek had new writings written, this time by her own people. History was also rewritten, and Miktos and Taram were marked as heretics, and all who followed them. 31. And in the prison Taram cried out to the goddess Amalek. And great confusion came upon him. And there was a man named Seder who was also in the prison. And he began to have dreams about the goddess Amalek since Taram had been in the prison. And Seder also wrote down his dreams. And the prison guards who read them were astonished. 'How can someone write such a great thing?' they stammered. And they fell to the ground, because something had struck them, and they did not know what. And they lay there for hours unconscious. And the news spread quickly, also to the new queen, and she also got to read the writings. And she became

furious, and marked Seder as a heretic. She began to notice the great threat that came from Seder. So she had him sentenced to death. First he was pulled around the settlements on a cart. And Seder called everyone to repentance, but they did not listen. And a flame came on the head of Seder, and everyone who saw it was terrified. And they fell to the ground in fear, and bowed themselves in the dust before the cart, because the flame did not consume Seder's head. But there was a bald spot on his head. And Seder was released, because he had the flame on his head. 32. And the news spread quickly, and came also to the new queen, and she was furious. And she sent amazons with spears to him, but when they saw him they did nothing, because he had the flame on his head. And more amazons were sent, and they drew their knives, but when they saw the flame they became silent. And again the new queen heard the news, and she became more furious. Then she drew her knife, and said: 'Now I will go to him myself.' When she came to Seder she shouted to him: 'What does this mean?' Then she seized her spear on her chariot and lifted the spear into the air. 33. 'Why have you come?' asked Seder. Then she came from her chariot and went toward him. But when she saw the flame, she became terrified and fell to the ground with her spear and shield. 34. And Seder appointed a new queen, and was taken up into heaven.

Amalekites II

1. In the house of bondage the children of Israel served; and the Amalekites were set over them with scourges; some were set over a hundred, and some over two hundred. And the people of Israel were bred with the Amalekites. And the Amalekites chose men, and numbered them, and kept records of the men. And they bred with the men of Israel. If a girl was born to them, they killed her; for the Amalekites didn't want to have women of mixed race. And if it was a boy, they let him live; for men were to serve in the house of bondage of Amalek. And the Amalekites made records for the children of Israel, which they would have to obey, and by which they might know which goddesses they should serve. 2. And the goddess Jonneh dwelt by the river, where she conceived by the men of Israel. And she bare many children of the male gender, and she sent them in baskets over the river to the people. And Harut was her sister, who also had many children by the men of Israel. And she was the caretaker of the crops and the vegetation. Her sister Jonneh was the goddess of the hunt. Harut was also the goddess of the house. And the Israelites were commanded to worship and serve these goddesses. One night Harut awoke screaming, and her sister Jonne, who was lying next to her, also awoke because of the screaming. And she asked her sister what was wrong. 3. And her sister Harut told a dream that she had. She went in her boat across the river to the people, and looked down on the Amalekites and the Israelites and saw how they were living in great sin. And she began to throw fruit from a tree, and brought children to them, but nothing helped, and the sin increased more. Then Jonneh said : 'I will go. For I am the goddess of the hunt.' And Jonneh went across the river, and she took her bow and an arrow, and aimed at the two tribes. And she said: 'Which of you has sinned?' And they all bowed down before her, for they feared her. And she went back to Harut, and told what she had done, and Harut became jealous of her sister. And Jonneh said: 'I see that you are jealous. I will give you a weapon similarly. And you will become a goddess of war.' And Harut received the weapon. It was a spear. And she went over the river and threatened the people, but the people began to laugh at her. With bowed head she went back and told it to her sister. Then Jonneh also began to laugh and said: 'You should have thrown the spear. Then they will not laugh any more.' 4. And again she went back, and threatened. And when they began to laugh and mock her again, she threw her spear, and brought judgment on the two tribes. And there was a great weeping. Then she returned, and her sister was proud of her. There had been a great slaughter among the two tribes.

Many men and women died that day by the spear of Harut. Out of every hundred men there were only eight left, and every hundred women became three hundred women. And Harut asked her sister Jonneh how this could be. And Jonneh said that it was the phenomenon of multiplication. And again the two tribes were numbered. 5. Now one day a man of the people of Israel came over the river, and came to the two goddesses to ask for their hand in marriage. And they gave him food to eat. Then they put him in bed to sleep. And when he arose he said : 'I will come again.' And he went back to his people over the river. And another man of the people of Israel came to the goddesses, but he asked nothing of them. Neither did he take their food, but said, 'I would rather go hungry for you, lest my heart be overjoyed and I ask you for nothing.' So they offered the man a place to sleep, but he said, 'To go in hunger for you is better than to sleep. I would guard my heart, lest it be given to the beasts of prey. 6. 'You have done well,' said the goddesses. And the man returned to his people. When the other man returned, they would not let him come near. And his ship was wrecked

in the river. 7. And the goddesses said to each other: 'The people have come too near. Let us seek another hut.'

The Temptation

1. The warriors had no fear, as their souls wandered through the realms of death. They were promised that after a short journey they would come to the place of the most beautiful women. They would show them all the delights of the afterlife as a reward for all that they had done. But they did not know what awaited them. The women were indeed the most beautiful, and the men could choose whomever they wanted, but in the middle of the night these women would kill their souls, for they were the women of the second death. 2. The men did not know this, for they had never been told. Then the well of their soul would be taken to the realm deeper than the underworld, a realm called Amalek. The men knew nothing of the conspiracies of death. They truly believed that they could live with these women for the rest of eternity, for they had been told this since their earliest youth. They did not know that the earth was only a training school for them, to prepare them for a greater war: the war of the dead. No one had any understanding of the terrible Amalek, but they would soon find out. 3. Many young men had dreamed of becoming a great warrior for this reason. They no longer feared death, but desired it. She had chosen the most voluptuous women of Amalek to seduce the fallen men at the veil of death. They would lure them to their place in the realm of the dead. 4. At the top of their hut hung the skull of a horned animal. The men felt as if they had arrived in the eternal hunting fields. Oh, how their young dreams would turn into a nightmare. 5. When night fell, the women had their knives ready for their task. They had done this many times before. She called it the domain of seduction. 6. Behind this domain lay a sea of fire. And the law demanded that the kingdom should be increased by blood. 7. If sufficient blood was not offered to Her, it would die. And it was by blood that Her women were so beautiful. 8. They were connected to each other by a foreign bloodline. 9. She sat enthroned on an eternal stream of blood. 10. What became of all those men who wanted to fight against Her? They were thrown into the abyss of Amalek. They sought the fountain of blood, but became a fountain of blood themselves. 11. There was no greater horror than the horror of Amalek. Their names were written in the Book of Blood.

5.

Kutta

1. Nahum is riding on his buffalo,
In Kutta is his residence,
Where the hyenas hunt

2. The air is full of blood,
As the great Tahulen,
On her water buffalo she goes across the shallow river,
Nahum follows her

3. She teaches him the hunt,
He must learn to be persistent in this,
In order to overcome evil

4. When you hunt your enemy, do not give up,
But try to get a better view of your enemy,
For is the enemy really what you think it is?
5. Persevere when fighting the enemy,
But be not an enemy of the Lordess in this,
Let heaven guide your hand and block your foot.

The Creation

1. In the beginning the heavens and the earth were created. Now the earth was a wasteland, void and dark. First the oceans were created, and then the human Keyena was created on an island. Then the birds and the fish were created, and then the beasts. And the vineyards and the deserts were created. Then rivers were created in the deserts. And man came forth from the earth and they made ships. 2. Three men in a boat came to the island of Jaterin and Jata. Near the island the men went swimming, but were caught in the nets of the sisters Jaterin and Jata. They were pulled onto the island. They were given food, which turned them into cattle. Later more men came to the island and fell into the same fate. One day a boy came to the island in his boat. The boy was wearing a skirt. The sisters left the boy alone and let him explore the island. After a while he found their hut, where they were cooking soup. He was hungry and asked for some of the soup. But they did not give it to him, and said that he must first work for them. So the boy earned everything on the island of Jaterin and Jata by honest wages. And they called the boy Teklé. 3. One day another boy came to the island, also wearing a skirt. He also found them in their hut. And they called the boy Nota. And Jaterin became the mother of Teklé, and Jata became the mother of Nota. And Jata took Nota to another hut, and went to live there with him.

4. And they brought up Teklé and Nota in righteousness. 5. And Teklé went on a boat trip to the island of Keyena, and behold, he went up a desert river, and it was very dry there. And he landed somewhere, and the heaven appeared to him there. And there was much light and thunder and lightning, and he wanted to hide himself in a bush, but the heaven said to him: "Fear not, for I am who has chosen you." And Teklé trembled, and asked: "What do you want from me, you who has given all life?" 6. And She answered and said: "I have called you. I want you to dig up the stone of Tarsis, on which My Word is engraved." And She led him to a place where he had to dig, and there he found the stone of Tarsis, on which were engraved all Her words. And he was enraptured when he read it and he wept, because of the beauty of the words, and he was also greatly afraid and fell at her feet. He wet her feet with his tears, and dried them with the sand. And She told him to wash himself in the water, and to go back to the island of Jaterin and Jata. This he did, but the island no longer existed. He wandered in his boat for days over the ocean in search of it, and then returned to the island of Keyena. He searched for heaven but could not find Her. He then went to the other side of the island where he met Keyena, but she attacked him. Because she needed a man to propagate herself, She took him. And She brought forth daughters who had the property of impregnating each other, and so their offspring became great, and this offspring consisted only of women. And they spread over the surface in tribes.

7.

The Hunt for the Sparazadic White Pig

1. Jata hunts through the snow,
She breaks locks and masks in the castle,
And goes to where the blood flows eternally,
A white figure walks there,
A man in white and then a pig,
While she threatens,
Her spear raised.

2. Does anyone know such ghosts?
Then it changes into a woman like her, her reflection, her likeness,
She throws the spear, but misses,
Then she takes her bow and arrow,
But even this cannot touch the heart of the Sparazadic pig,
These spirits are scattered, and turn everything upside down,
They are short-sighted and build their own ice-cold, innuendo reality.

3. This spirit has many faces of great deceit,
Going from person to person,
And Jata goes deeper,
To the place of white feathers, where all becomes wilderness.

8.

The sea

1. And the Day of Judgement will be like a fishery,
2. And the nations and their treasures shall be fished out.
3. And righteousness shall be in the earth, and the glory thereof shall be brought forth,
4. And the mountains shall be as wax, and the seas shall bring down the high mountains,
5. And the sea will sweep away the residue of evil,
6. And women shall make it into ornaments.

The red spear

7. I speak my word in a storm,
My wind goes over the earth,
Behold, I will lead you to war in the heavenly places,
Yes, the wars in the depths of the soul,
Yes, in the underworld,
I call you, and I draw you forth
8. Then take hold of your weapons, those of the Word,
Those of prayer, and of silence,
For I want to give you dreams and visions
9. There is much ignorance among my people,
Behold, they are in the hands of the enemy,
Where revelation is lacking
10. I give you the red spear to lead them,
Therefore listen to My voice,
I speak only once and the rest is about deciphering,
I'm not talkative,
What I speak easily fades away,
This is a challenge and a task
11. I have already spoken,
The Words I have spoken are found in history.

9.

The boy and the rope

1. A woman was in the field.

It was a field between two tribes.

A boy with a basket stood between the two tribes, and called out to the tribe on the other side of the field, 'Come then if you dare.'

But there were only some children playing there.

2. One day the two tribes were at war, and the boy felt that he was the cause of it.

He couldn't live with the guilt, so he ran into the wilderness.

3. He ran for a long time until he came to a lake where a woman was bathing.

The woman saw him and said to him:

4. 'Do not come any closer, or you will die.'

But the boy paid no attention to it, and he also went to the lake. 5. And there arose a struggle between the woman and the boy.

6. 'Go back,' the woman shouted. 'You have no business here. What are you doing here?'

7. Then the boy told what had happened, and asked who she was.

The woman then turned into a cobra and then into a rope.

"I am the heavenly rope," said the woman.

8. 'Then tie me up,' said the boy, 'for I do not wish to return to my tribe.'

9. "You cannot stay here," said the woman, but the boy began to plead.

10. Then she led him deeper into the wilderness, to another tribe, but when he saw them they began to change into cobras and then into ropes likewise, and they dragged him to a pit, into which he was thrown. Here the boy grew up in hunger.

After many years the heavenly rope pulled him out and commanded him to return to his tribe.

When he arrived, they did not recognize him or believe him, and he was banished. He went to the tribe across the field, and they believed him and all that he said, and there he stayed.

10.

Heaven of the Hunt

1. They follow the golden lamb on the coffin.

They follow the skeletons of Rigil Kent, with their black and purple robes.

But she stands in the opening of her tent, to break the patriarchy.

She is hunting, after the lamb.

2. She will find the lamb and pierce it.

Have you not therefore lifted up all your crosses?

You have made an idol, and you have despised the goddess of the hunt.

See, isn't she preying on your ego?

3. And you follow your black skeletons on their tribunes beside their king,

And you bow down to their king, while she strings her bow.

4. And they follow the mother of the golden lamb,

She with purple robe and hood.

5. Slowly she moves on her boat,

with skeletons following her.

6. And she cometh to the coffin of the golden lamb,

where she weeps and kisses the golden lamb.

7. And then she sacrifices her lambs to the golden lamb.

8. And a bird will fly that night,

going out to gather the heavenly ones,

to make war against the Lamb which had deceived them.

11.

Few called, even fewer chosen

1. What is the secret of irresistibility? They say it lies hidden deep in the wilderness, like a ring, like something that pulls, that a person cannot escape. 2. But it must call you, like a chosen one. Are not many called and few chosen, as some say, or are only a few called, and even fewer chosen? 3. I went to the wilderness to visit it, as a woman I saw the wilderness, as a woman with a secret, very hidden behind unknown, poisonous plants and bushes, hanging behind lianas, wild places.

4. A dream that had become reality for many, the fear in their eyes, I would not forget it. 5. It could not be otherwise. They had sought the irresistible, and had fallen prey to the inescapable.

6. She had dipped her arrows in blood and poison, and something sweet lured them, something in the air. It pulled me along, as if into a deep well. I slid away, and could not even grab the lianas. They hung too far away or broke off. 7. I can't remember it well. It was a dark well, like being devoured by an unknown predator, something wild. There was nothing to stop her. It was the inevitable.

8. It was irresistible, and I saw the ring. It was a strange kind of rubber. 9. Here is only wild screaming, until one comes to the inevitable. This woman has many sides.

10. Her arrows hunt. In the jungle one must not come, for here is danger, and one can no longer leave. Only lamentation is here. 11. I was searching, searching for the secret of irresistibility. Persistently she forces herself upon me. The secret is unbearable. Few are called, and even fewer are chosen.

12. Then the jungle is overwhelming. It does not respect my boundaries. I am in its territory, where its rules apply. It screams without ceasing until I respond to its call. 13. Blood, mud and feathers in her hair. It is war here. The poison climbs without mercy. Her voice breaks bones. 14. Here a person can only become ill. It draws you to the secret of irresistibility. It never lets you go. 15. When it has called you, you cannot escape. The poison drips from her arrows. You are in the jungle.

16. So many traps around you. No, a person never gets far here. I've been wandering around here for so long, and I realize that no one will find me. 17. They will only become like me.

18. The irresistible was pulling at him. The inevitable was hunting him, for in what deep world was he?

19. Why did he have to carry this secret? It tore him to pieces every time. There was always a battle in his head. 20. No one could come to the inevitable without crying out. Only a few were called to it, and even fewer were chosen.

21. No one could hear him and no one could understand him.

22. The jungle was not without dangers, and he knew of this, but he could not go back where he had come from.

23. He slipped away into the jungle, free now. He circled around everything. He could not speak in a focused way, only in fragments.

24. He could not make connections, only deviate and slip away.

There was no security here, only freedom.

25. But he was pulled.

There was a fight over him.

He was on his way to the irresistible.

26. Few were called to this, and even fewer were chosen.

27. They hunted everything that came near. That's how he himself came to his end. Some didn't even realize it.

28. All he thought about was the secret of irresistibility. And he found that there was no escape. After all, he had been called.

29. They could not come where he was, but slipped away. And those who wanted to understand slipped away. The wilderness hid it.

30. Only naked people lived here. It was deep in the wilderness. She was covered with some mud, the soil of the wilderness. They lived in reed villages.

31. She was naked. And yet not, because of what the wilderness had covered her with. She was one with nature. He did not know this world. 32. It always only shouted to him from afar. He was a called one, but he did not know if he was also chosen. 33. Perhaps they had completely different plans and intentions for him.

34. He couldn't hold on to this world. He kept slipping away, but then it pulled him back. 35. It was something inescapable. He cursed this world. It tormented him. But then he remembered where he had come from, and he didn't want to think about that. 35. When you're in pain, you can't stand anything, you can't tolerate anything. It had cut him mercilessly. It had cut him mercilessly loose.

36. She screamed in a language he didn't understand. They make people limited. Quickly she moved through the bushes...

37. Is this paradise? A sea in a big forest, and somewhere on the sea is a swimming paradise. He can hardly believe it, and slides away again. This was his past. But wasn't the past bad?

38. The called who are also chosen become those who call. Only through great confusion can one get anywhere, by not being satisfied with an overconfident answer. The end justifies the means. Do everything in secret. 39. Do not make a name for yourself, do not go for honor, do not care about your status. Only through great confusion can one get anywhere, by not being satisfied with an overconfident answer. On these rules he could build a new world.

40. Do what you do in secret, not in the sight of people. People are always dissatisfied, and will always twist everything you do and gossip. They will lie about you, actually to the point that they are not even worth it at all. What are you doing it for then? Mankind is ungrateful. 41. They will not honor the good, but they will honor evil abundantly. Evil often comes as a deceitful swindler, and mankind has been swindled. Long ago. Therefore work in secret, while it is still day. 42. No one can work in the night. Do not waste your time. There is not much time. Make it exceed all expectations. First man must die to his gluttony. First there must be a death to materialism, otherwise you will continue to follow the swindler. There is a way that leads much higher. Do not wait for the other, but go to the higher way yourself. 43. Gluttony comes in many forms. Make sure you find the way to the wilderness. Man must die the higher death.

44. Man always goes beyond the boundaries, because man does not know the boundaries, does not see them. Man is blind. Man does not feel the boundaries. Therefore man must first become sensitive to the boundaries. First man must learn the boundaries, and then it is safe enough to come to the higher complexities, and to become sensitive to them.

45. Boundary sensitivity is an important sense and fundamental to making the best of life. Only then is man safe enough to go into the higher complexities, and will man develop sensitivity to this.

46. It is the heavenly conditions that matter, not the earthly conditions.

47. There are too many distractions and quenchers in this, and therefore man must continue to die the heavenly death as a basis, and the heavenly death must remain the guide on this path.

48. He went deeper and deeper into the cave systems under the ground, to search for secrets. Heavenly death guided him.

49. Finally he found the day of rest hidden away in a cave.

50. Poor, poor boy, he had come so close, but was forever wounded. Don't we sometimes feel that way too, as if we have been wounded by something forever, as if we just can't heal from it? He was already so close, and then everything seemed to slip through his fingers. For many it will be so recognizable.

51. He had to die a higher death again. Heavenly death came to him. It was an eternal death that he had to die this time, eternal dying to materialism, gluttony, and all the lies and deceit that go with it. Only in this way could he enter eternal rest.

52. He could not move, and he stood there as if frozen. Snow began to fall everywhere, and winter came. And he had to wait until spring came.

53. Then he began to defrost again, and was able to move slowly again.

54. Very carefully he then went past the guard, through the opening of the cave where eternal rest was. He fell into a deep sleep there, and thus he could finally enter eternal rest, and thus he became the dreaming boy.

55. There were always exceptions to the rule, and he had to become sensitive to them. Ultimately, the boy had to receive eternal variation. Variety is the way to break free. Think of the flowers that circle everything with warm blood, that weave and spin all the threads of nature, continue to encircle until the best comes out of it. They never stop. They go on endlessly. 56. Man acts prematurely all the time. Man wants everything quickly. They do not know the life of flowers, nor the life of bees and bumblebees. They have become gray, pale figures. They are always quarreling, but they work for nothing. They want everything on the table immediately, and always have everything to criticize about others, only about superficialities. They live in the flesh, not in variation.